

A SHORT ACCOUNT
OF THE
LIFE AND DEATH
OF
ANN CUTLER,

Commonly known by the Name of
PRAYING NANNY,

Who was a principal Instrument in the Beginning of
the late Revival of the Work of God in Lancashire,
Yorkshire, &c. &c.

Thou hast hid these things from the wise and prudent, and revealed
them unto babes, Matt. xi. 23.

BY WILLIAM BRAMWELL,

PREACHER OF THE GOSPEL.

WITH AN ACCOUNT OF

Elizabeth Dickinson's two wonderful Trances:

AND

An excellent Letter from the Rev. Mr. J. Fletcher
TO ONE OF HIS FRIENDS.

LEEDS:

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ADVERTISEMENT.

IN the following account of Ann Cutler, I have endeavoured carefully to retain her own expressions: I have given her letters without any alteration, believing that this mode would be the most edifying and pleasing to her numerous acquaintance. In a narrative like this simplicity should be constantly kept in view. Her artless and childlike spirit will be best seen in her own journal, which is now before me, and from which I shall make some extracts.

She made it her custom daily to write down the dealings of God with her soul; a custom which numbers have found to be extremely beneficial and which I strongly recommend. As I never met with her equal, and scarcely expect to meet with her like again, I thought that a relation thereof might be useful and instructive. May God make it a blessing to every reader!

WILLIAM BRAMWELL.

Life of Ann Cutler, &c.

A NN CUTLER, was born near Preston, in Lancashire, in the year 1759. Till she was about twenty-six years of age she was very strict in her morals and serious in her deportment; but she never saw into the method of salvation by Jesus Christ till the local Methodist preachers visited that neighbourhood. After hearing one of these she was convinced of sin, and from that time, she received pardon, and her serious walking evinced the power she enjoyed. It was not long before she had a clearer sight into her own heart; and, though she retained her confidence of pardon, was yet made deeply sensible of the need of perfect love. In hearing the doctrine of sanctification, and that the blessing was to be received through faith, she expected instantaneous deliverance, and prayed for the *power to believe*: her confidence increased until she could say, "Jesus, Thou wilt cleanse me from all unrighteousness!" In the same year of her finding mercy, 1785, the Lord said, "I will. Be thou clean." She found a sinking into humility, love and dependance upon God. At this time her language was, "Jesus, thou knowest I love thee with all my heart. I would rather die than grieve thy Spirit. Oh! I cannot express how much I love Jesus." After this change, something remarkable appeared in her countenance, a smile of sweet composure; it was noticed by many, as a reflection of the Divine Nature, and it increased to the time of her death. In a few months she found a great propensity to grieve for sinners, and often wept much in private; and, at the same time, was drawn out to plead with God for the world in general. She did not know the meaning of this; and she found none that could either enlighten her mind or encourage her views. Her concern increased; and nearly every time I saw her I was asked for instruction. She began to pray in

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meetings,

meetings, and several were awakened and brought to God. The effects of her labours were minifest. Many were displeased, but some were saved. At Preston, Blackburn, &c. she became noted for piety, and yet her usefulness was comparatively but small. Her manner and petitions were strange to numbers, as she prayed with great exertion of voice and for *present blessings*. She would frequently say, "I think I must pray, I cannot be happy unless I cry for sinners. I do not want any parise: I want nothing but souls to be brought to God. I am reproached by most. I cannot do it to be seen or heard of men. I see the world going to distruction, and I am burdened till I pour out my soul to God for them."

Mr. Wesley called at Preston she communicated to him her experience, as it respected her union with God, and strong desire to do his will. He wrote her an answer, of which an exact copy may be inserted, as it was left among her other papers.

Walton, April 15, 1790.

"MY DEAR SISTER,

"There is something in the dealings of God with your soul which is out of the common way. But I have known several whom he has been pleased to lead in exactly the same way, and particularly in manifesting to them distinctly the three persons of the ever blessed Trinity. You may tell all your experience to me at any time: but you will need to be cautious in speaking to others, for they would not understand what you say. Go on in the name of God, and in the power of his might. Pray for the whole spirit of humility, and I wish that you would write and speak without reserve to, dear Nanny,

"Your's affectionately,

"JOHN WESLEY."

It is easily seen from this answer what opinion Mr. Wesley had of Ann Cutler, particularly as it respected her depth of piety; and, to my knowledge, she attended to the advice he had given in this letter. She experienced many things in union with God which she mentioned but to few, and some manifestations she declared to me were never related to any.

Another preacher wrote to her about the same time as follows:

"DEAR

"DEAR SISTER,

"I rejoice that you stand in the love of God. Keep to the plain New Testament. Learn no mystical phrases: remember it is repentance, faith and holiness: the Bible knows this religion and no other. Read this and it will lead you higher and higher till you obtain the crown.

"I am your affectionate Brother.

I think it proper now to take notice of the different parts of her experience, which were evidenced to numbers for more than eight years.

Her Faith in God.

Her manner was to search diligently the New Testament, to know what blessings are promised to her; and if she could only satisfy herself from her own reading, or from the explanation of others, of what the promise contained, she instantly believed that the Lord would give it; and it appeared that she daily, through faith, increased in the work of God. I never remember hearing her say that she had received any blessing, but she added; I see a great deal more for me in Jesus."

When she was called upon to plead for others, her manner was, if possible, to know their state. For this she used every prudent means. If she was satisfied of what they then needed, she believed with all her heart that the Lord would fulfil their desire. She was as confident of sanctification as justification; yet she observed it required a greater exertion of faith in the person prayed for and the person pleading, to receive purity of heart than pardon.

She lived by faith. I had evidence, that as she received she trusted in no grace, but looked through all to God.

In several places, when preachers and others had lost their hope of a revival, she has selected a few to assist her, and, to the astonishment of many, has prevailed with God.

Her Christian Love.

She often expressed herself thus: "It is all love; nothing but love. God is love: I want more of this love. How do you think I may attain to more? I feel nothing but pure love: but God can enlarge my heart and give me a greater fulness. I feel my soul continually burn with love to Jesus." If ever any gave evidence of love, she did, according to the 13th chap.

of 1st Corinthians, "believing all things, hoping all things, enduring all things."

Her love to sinners appeared in her frequent sighs, groans, tears, and strong crying to God in secret. What appeared the most like tautology in her petitions, was, "Jesus, save sinners! Thy blood was shed for them. Oh! save sinners!"

Her love to real penitents was striking. Her soul travailed in birth till Christ was formed in them. She went through great sorrow, sympathizing with the broken in heart; and she always seemed unwilling to leave them till they were comforted. Her love moved her to mourn with them that mourned; and when deliverance came, her soul rejoiced in God her Saviour. She often said, None know the glory of pleading with souls but those who do it."

Whenever she found persons, to use her own expression, "quite devoted," she showed uncommon respect for them; and, in our conversation on the subject, said, "I love to be with them: it helps me forward. I see many things in them I want myself: but we shall soon be in heaven. I must do all I can for God every moment, and then I shall be near them in another world. Oh! it delights my soul to see those that are not entangled with any thing below the sun!" Her love to the preachers and connection was the strongest I ever saw in any person.

She did "cover a multitude of sins." I never knew her speak evil of any. She said, "When I know any evil I tell the Lord. I can tell every thing to him." She never would talk about the faults of others: any thing of this nature made her quite uneasy. Her language was, I know it will do them no good; I feel it will hurt my mind; I want to talk of something else." Her soul seemed always moulded into pure love.

Her Humility.

Her friends sensibly feel, and all who have had a real knowledge of her character can testify, that this grace shone the most conspicuous. There appeared nothing affected. What was seen proclaimed the sentiments of her heart. I have often thought she did not know how to dissemble. Whatever blessing she received, she spent more time in thanksgiving than she did in the petition. "Glory be to Jesus!" was her cry. When she professed to receive an increase of grace there appeared an increase of holy

shame in all her conduct. She appeared sunk under the weight of love, and with a soul full of gratitude. The image of the Son of God was then the most visible. Whenever she was answered in the salvation of others, which was exceedingly common, her mind was instantly turned to "Glory, glory to thy name, oh! Jesus."

I saw it was not in her to be backward when called to work for God, or to let others act before her; but her genuine humility was the acting instantly or not acting; was the being *nothing* and feeling it; being *any thing* for God and his glory; a fool or wise, despised or esteemed, rejected or received.

Her great Patience.

To see God in all things is the privilege of Christians; and their happiness consists in acknowledging him as their King, Judge, and Saviour. "Thy will be done," was the language of Ann Cutler for eight years; "Thou canst not do wrong." She met with the greatest opposition that I ever knew one person receive; and I never saw or heard of her being the least angry. She never complained of ill usage. She was sent for by many, both rich and poor; and though she was exceedingly sensible of opposition, yet she would say, I am not received at such a place; but the will of the Lord be done."

She bore the contradiction of sinners, and took patiently and joyfully the loss of her good name, willing to be nothing in order to possess all things. She said, "I want nothing but to suffer all that Jesus will lay upon me, and for him to fulfil his will in me every moment. I hope, through his assistance to live as near to him as any person in this world. I know he does all things well. I know he does all things well!"

Her Prayer, Manner, &c.

I never heard any thing spoken against Ann Cutler, except her manner of approaching the Lord. I hinted before that she prayed with great exertion of voice, and "in this she never loset her foes." She was in our house several months at different times. It was her usual custom to arise at midnight, and pray and return God thanks for mercies received. Going to rest again, she slept till four, which was her regular hour of rising. She continued till about five, pleading for herself, our family, the society, the preachers, and the whole church. If we had no

meeting at five, she retired into the chapel, and there continued in earnest prayer another hour. About six she went into her room, and read the scriptures with prayer. When she laboured with her hands she would retire twelve or fourteen times in the day, and pray a few minutes at a time. She continued frequently very long in private, but was very short in public, and in general with a loud voice. Her plea for this was; "I have tried to pray differently, but am always less confident. I would do any thing to please if it would not hurt my own soul; but I am in this way the most free from wanderings, and have the greatest confidence. I dare not strive against it any more."

She prayed without ceasing. Her life was a life of prayer. Oh! that I may follow her in this, as she followed Christ! "For being in an agony, she prayed more earnestly." I have been in the chapel, when suddenly the whole congregation have been deeply affected in answer to her cries. For prayer I never expect to see her equal again.

Her Modesty.

Ann Cutler was often detained late in the evenings with people in distress, but would never return in company with young men. She conducted herself in this respect to the glory of God, to the good of his people, and to the satisfaction of all. It appears from her journal that she laid a strong foundation for this mode of conduct. A short extract of which I shall here insert.

"I am thine, blessed Jesus! I am wholly thine. I will have none but thee. Preserve thou my soul and body pure in thy sight. Give me strength to shun every appearance of evil. In my looks keep me pure, in my words pure—a chaste virgin to Christ for ever. I promise thee, upon my bended knees, that if thou wilt be mine I will be thine, and cleave to none other in this world. Amen.

ANN CUTLER."

It appears, from different parts of her journal, that she had covenanted with God to live and die in this state; and she certainly was in a surprising manner kept from every stain in her conduct before men; for both saints and sinners were constrained to say—"Nanny Cutler looks at nothing but heaven."

Her Self-denial.

When with us she lived chiefly upon milk and herb-tea: every thing strong she quietly but firmly rejected. When asked

she replied, I dare not take it. I know what will grieve the Spirit. But though she was so exceedingly temperate she looked quite fresh and lively. I have often wondered that she went through so much labour with so little food, but she was in an extraordinary way supported. It never appeared that by any of her labours her life was shortened. Her manner was to see her call as clear as possible, to act in it with a single eye; and whatever extraordinary work the Lord called her to, she believed he would support her in it. "She was crucified to the world, and the world to her."

Her Conversation.

Many have entreated her to be more conversible: but her greatest gift was not argument, nor exhortation in public. She had an uncommon sight into the people's states either in leading class or in private. She was very clear in her knowledge of repentance, faith, and holiness, "but in this world knew little but herself." Her conversation was truly in heaven. If any thing light or superficial was advanced when in company, she was uneasy, and would beg for a better subject, saying, "I must either talk about Christ or pray; or I must retire." Thus she reprov- ed many. I have often mourned that I was not so much in heaven.

Her words were few, "seasoned with grace," making a deep impression wherever she came. With all this, she never had any gloom upon her countenance; but still presented the image of that sweet, that happy mind which was in Christ. I have seen her, when speaking of the glory of the world to come, stop suddenly, apparently filled with the Spirit; and, when she could speak no more, she quietly sunk beneath the power of God, arose and retired under a holy shame.

Her Union with Father, Son and Holy Ghost.

This experience is what Mr. Wesley advised her to make known but to few. Yet it may not be wrong, as she is gone, to reap the fruit of her labours, by declaring a few particulars for the benefit of those who are earnestly seeking the same privilege. It was her method, as appears from her papers, to renew her covenant with God every day, in the following words: "Blessed Father, loving Jesus, Holy Spirit! I give my body and soul into thy hands. Have thy whole will on me, use me for thy glory, and never let me grieve thy Spirit. I will be thine every mo-

ment ; and all that thou art is mine. We are fully united ; we are one ; and I pray that we may be one for ever. I give myself again to thee ; give thyself again to me !”

“ Father ! I reverence thy majesty and sink before thee : Thou art a holy God. I submit my all to thee. I live under thy inspection, and wonder at thy glory every moment. Blessed Jesus ! thou art my constant friend and companion. Thou art always with me. We walk together in the nearest union. I can talk with thee as my Mediator. Thou shewest me the Father, and I am lost in beholding his glory. Thou takest me out, and bringest me in. Thou art with me wherever I go. Mine eyes are upon thee as my pattern and continual help !

“ Holy Spirit ! Thou art my comforter, I feel for thee a constant burning love. My heart is set on fire by thy blessed influence. I pray by thy power. It is through thee I am brought to Jesus ; through Jesus I am brought to the Father, and in the Father I am swallowed up in what I call glory : and I can say, Glory be to the Father, glory be to the Son, and glory be to the Holy Spirit !

“ I have union with the Trinity thus. I see the son through the Spirit, I find the Father through the Son, and God is my all in all.”

Her feeling expressions proved to us that she experienced this salvation. She had continual fellowship with the blessed Three-One ; three in office as it respects us in our present state, one God absolutely, world without end.

Ann Cutler desired that I would declare my mind freely concerning her call to different places. Two years before she entered into this way I persuaded her to the contrary, but at different times she believed it was her duty ; and when she went to a strange place her labours were much blessed. She came to see us at Dewsbury, when religion had been, and was then in a low state. In this circuit numbers had been destroyed through divisions, &c. I could not find a person that experienced sanctification, and but few who were clear in the knowledge of pardon. Our first year was a year of hard labour and much grief. The societies in some places increased, but active religion scarcely appeared. Nanny Cutler joined us in continual prayer to God for a revival of his work. As I was praying in my room, I received an answer from God in a particular way, and had the revival discovered to me in its manner and effects. I had no more

doubt. All my grief was gone. I could say, the Lord will come; I know he will come, and that suddenly.

Nothing appeared very particular till under Nanny Cutler's prayer one soul received a clean heart. We were confident that the Lord would do the same for others.

At a prayer meeting two found peace with God; and the same week two more received the blessing. On the Sunday morning we had a love feast for the bands, when several were much concerned for sanctification. One young woman received the blessing. On the Monday evening the bands met. A remarkable spirit of prayer was given to the people. Four persons received sanctification, and some were left in distress.

Several, who were the most prejudiced, were suddenly stricken and in agonies groaned for deliverance. On the Thursday, one, who had been exceedingly pained for want of purity for a fortnight, was delivered.

The work continued almost in every meeting; and sixty persons in and about Dewsbury received sanctification, and walked in that liberty. Our love feasts began to be crowded, and people from every neighbouring circuit visited us. Great numbers found pardon, and some perfect love. They went home, and declared what God had done for them.

The more I consulted the Acts of the Apostles and church history, the more I was convinced that this was no new thing, either in its manner or effects; but that in every great work of God similar things were produced. I consulted several of the senior brethren, who exhorted me to use every means to support the revival. Satan began to use his agents in different ways. Some said one thing, some another; but no man, without the spirit of God, can properly judge of the matter. All must miss the mark, except those who are taught of Christ; and no greater mistakes can be made than they make who presume to say any thing of the work of God, and do not feel his love.

The work, in a few weeks, broke out at Greatland. Ann Cutler went over to Birstall, and was equally blessed in her labours. She went to Leeds circuit, and, though vital religion had been very low, the Lord made use of her at the beginning of a revival, and the work spread nearly through the circuit. Very often ten or twenty, or more, were saved in a meeting.

She and a few more were equally blessed in some parts of Bradford circuit, and in Otley circuit.—Wherever she went

there was an amazing power of God attending her prayers. This was a very great trial to many of us : to see the Lord make use of such simple means, and our usefulness comparatively but small. I used every means, in private, to prevent prejudice in the societies: but with many of my good elder brethren it was impracticable.

The Lord saw, that in Yorkshire, we were in too great union with the world, which had certainly been the case for a number of years. He now drew the line; to his name be ascribed the *wisdom and glory*.

The success which attended Ann Cutler among rich and poor for two years, might be proved from her prayers. Many of the fruits are gone to glory, and a cloud of witnesses remain in different places; who, I trust, will join her in singing praise to God and the Lamb. May her conduct be their example, and may they evidence the power they have felt under her prayers, by living and dying in the fulness of God!

I believe, if we had heartily closed in with the kind providence of God, if we had set our shoulders to the work, and known this great day of visitation all the nation might have tasted his goodness. May God grant these things may not be for ever hid from our eyes!

Ann Cutler took her last journey to Oldham, Manchester, Derby and Macclesfield.

To her sister at Blackburn, from Manchester, she writes as follows;

Manchester, November 3.

“DEAR SISTER,

“I hope you are all well and happy. I find my soul get more friendship with Jesus. The last five days I have been in this town I have been happier than ever before. The last week but this, at Oldham and Delph, and another place, near a hundred souls were brought to God. Many cried for mercy and the Lord delivered them. In this town I cannot exactly tell the number. God has sanctified many: some preachers and leaders. Glory be to God for this glorious work he is carrying on in the earth, I hope it will revive at Blackburn. I find my desire to please God is greater than ever. My soul is wholly taken up with God. I am closely united to Jesus; it is heaven below: and my desire for the salvation of others is so great that I can spend and be spent for the Lord.

“Dear

" Dear sister, my mother is now where sabbaths never end. I think we shall soon be there, and meet to part no more. It is good to live near to Jesus here, and then we shall be near him in heaven. Oh! let us double our diligence and be determined to be all devoted to God! There is a greater fulness. God bless you more and more, and may he fill you with all this fulness of God! Let us not be stopped in our journey; but obey the voice of God. God help us to redeem every moment of time! Oh, pray for me! I often pray for my sisters. I hope to meet thee in heaven. Give my love to them all. God bless you all.—I am going in the morning to Leek and Derby circuit.

" ANN CUTLER."

To a friend in Preston about the same time:

" Dear Sister,

" I find Jesus very precious. I hope you are well. God is love. I have been at Mr. B's above a week. The first day I came the Lord sanctified his spirit. The next morning his wife received the same blessing. Every day some are brought to God. One day twenty-five were justified; some sanctified. The Lord is carrying on his work. I think they have sixteen servants engaged in it. Three or four have received clean hearts. I never had a more blessed time than I have had here. I want to be more like Jesus. Let you and I give ourselves to God every moment, and seek in all things how to glorify him. Pray for the preachers that you may receive them as from God. Whilst we live in the will of God, nothing can hurt us. No cross, no trial, need hinder our prospering, while we leave all and follow Christ. Watch against a light spirit, and all useless conversation; and let us pray every hour that God may save us from a mere form of religion. May the power of God dwell in us!

ANN CUTLER."

To another.

Dear Sister,

" Though absent in body, we are often present in spirit. Let us soar away beyond temptation's power to the dear wounds of Jesus. The greater the cross the brighter the crown. Let us use all the light we have, and all the love, and God has promised to give us more. If God be for us, who can harm us. Let us yield ourselves wholly unto the Lord, and sink into the will of God. Near forty souls were brought to God the last night. The

Lord is making some rich men rich in the faith. Few of these will come so low as to cry for mercy.

"ANN CUTLER."

To Mrs. D——, of Leeds.

Derby, Dec. 8. 1794.

"My very dear Friend,

"I hope you are well. I find God is true: He does not fail. I have seen many souls convinced and converted to God. I have been above a fortnight at Manchester. Some were justified and some sanctified every night. Some nights eight and nine, some twelve, some twenty, one thirty, and one night near forty, found peace with God. I have been above a fortnight in Leek circuit. The Lord heareth and answereth prayer. Some nights eight and one night eleven, found peace. I have been one week in Derby circuit. In this week about forty souls were set at liberty; some cleansed from sin. Four men came on Sunday thirteen miles in deep distress. They all went home happy. Some kneeling in the time of preaching, their distress was so great. On Saturday night one, who mocked us, was seized by the power of God: he cried for mercy, and the Lord saved him. I see much of the Lord's presence. I am going for Macclesfield. They have sent for me. I have had a very happy time in my own soul. He compasseth me about with favours. I find a sweeter union with Jesus Christ than ever. He is all in all. I can freely give my soul to God every moment. I bless God that he can employ such a worm. I hope you are happy. I pray for you every day. We are one in heart. We are nearer and nearer meeting in glory every day. Let us be faithful to God, and he will guide us continually. He will be our sun and shield. God bless you and your family. Pray for me that I may be faithful. I could love to hear from you. Give my love to your husband and family; to Mrs. C—— and Mrs. T——. Mr. Nelson desires his love to you. He is faithful in his Master's cause. Give my love to Mr. and Mrs. J——, Mr B——, and all the dear friends in Leeds.

I am sincerely yours, &c.

"ANN CUTLER,"

An

An account of her sickness and death, by Mrs. Highfield, in a letter to Dr. Aspden, of Blackburn.

" Macclesfield.

" DEAR SIR,

" According to your request in a letter to Mr. Mason, dated January 12, I will endeavour to give you a few particulars relative to the death of Ann Cutler. I would have done it sooner, had not the affliction of my family prevented. The time she was with us, it seemed to be her daily custom to dedicate herself, body and soul, to God; to make that sacrifice which the apostle recommends, when he say, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." She came to Macclesfield, on December 15, very poorly of a cold, being our preaching night. She had an earnest desire to have a prayer meeting; but I told her, preaching beginning so late as eight o'clock, and classes to meet after, it would not be convenient. But she was very importunate, and said, she could not be happy without one; adding, "I shall not be long here, and I would buy up every opportunity of doing something for God, for time is short. Knowing she had an uncommon talent for pleading for such souls as were coming to God, we got a few together, to whom she was made a blessing. Tuesday, the 16th she was poorly, but used no less exercise in prayer, and would frequently say, "I want to redeem time better, for I believe I shall not be in this world much longer;" and would lift up her eyes to heaven, and say, "Oh, blessed Jesus! teach me to redeem time better, that I may live more to thee than I have ever yet done, that I may walk as thou also walkedst here below." At night we had our prayer meeting, in which she was very earnest in wrestling with the Lord for a present blessing for her soul. Indeed, it was a blessed time to very many, a time in which much of the power of God came down. I believe it was a season that will never be forgotten. After this meeting concluded we went to another, where she exercised several times. I think it may be truly said, that she prayed with all prayer, and lived constantly in this spirit. On Wednesday, the 17th, she complained of a soreness at her breast, and, for all this, did not abate of her usual exercise in prayer. The morning she employed in visiting sick person, and many times prayed with

and sweetly for them. The afternoon she spent in praying with several friends. In the evening we had a public prayer meeting in the chapel. She then stood upon one of the forms, and gave us an exhortation, which was approved. She was uncommonly earnest for precious souls. The zeal she had for them seemed to be unparalleled. There were many singularly blessed of God. The meeting continued till one o'clock in the morning. After this she took a little refreshment; and, after our family devotion, she desired us to retire and leave her, for she wished to pray a while by herself. I said "Nanny, you have had a long meeting, go to bed:" She said, "Bless the Lord! My soul is quite happy. I feel a nearer union with Jesus than I did yesterday." In the forenoon she said, "I want us to pray together that we may obtain a blessing: come, let us go to the Lord Jesus, and let us go empty that we may be filled." When we were sat down to dinner, she praised God, and said, "Glory be to God; I find he is quite willing to give grace and glory! I feel he does not withhold any good thing from me." She seemed quite in a rapture, saying, "O Jesus! I long to be with thee, that I may give thee greater praise." She now retired, and spent the greatest part of the afternoon in prayer, as usual. A friend invited her to drink tea. The time being come, she came to me and said, "Did I promise?" I told her I did not know. To which she replied, "I am so feeble in body, I think I had better stay." A person calling upon her, she went and came back exceeding poorly, but thankful to God; saying, "Jesus has blessed my soul." Soon after this she said, "Christmas is very near: and added, "Last Christmas I went to see my mother, but now she is in glory; and I wish much to see her this: and I know not but I shall, for I feel as if I expected it." This was not the only time she talked so, for she frequently made use of some such language. This evening we went to a meeting a little out of town, and in the evening she prayed several times, and repeatedly blessed God for condescending to bless both her body and soul. About the middle of the meeting she gave out, "This, this is the God we adore;" evidently feeling every word she spoke; at which time she sung with all her might, though singing was very unusual with her. It was a blessed time to many, and also to herself. Much of the divine presence was with us, and I bless the Lord she was well received. As we were returning home she said, "The Lord has wonderfully blessed me; not only in my soul but my body, for I feel quite well." Soon after we got home she began to cough
very

very much ; but soon being better, she resumed her conversation, which was always about heaven or heavenly things. She said, " Friends, I shall be in heaven before you, and then how glad shall I be to welcome you there ! I long to see Abraham, Isaac and Jacob, Wesley, Fletcher and some other dear friends, that I have known on earth."

Friday the 19th, her cough began to be exceedingly troublesome, yet she was no less fervent in spirit. She spent all the day in retirement ; and I doubt not, had she been seen ; it was the greater part of the time upon her knees, pouring out her soul before God in prayer and praise. At night her cough still increasing prevented her being at the preaching.

Saturday the 20th, she was worse, and could not exercise in prayer without difficulty. She came into the prayer meeting, and it may be said, she prayed as Christ did in the garden ; which well became a dying person.

Sunday the 21st, she had great difficulty in breathing, and often said, " Jesus is going to take me home. I think I shall soon have done with this body of clay ; and oh, how happy shall I then be when I cast my crown before him, " lost in wonder, love and praise."

Monday the 22d, she was much the same in body, but in a sweet frame of mind, perfectly resigned to the will of God saying, " Welcome life, or death, or sickness, just as seemeth good in the sight of the Lord."

Tuesday the 23d, she was much worse. It was with much pain that she could talk. After dinner she was obliged to go to bed, and did but say little. In the evening she came into the prayer meeting, but was obliged to leave us as soon as she had prayed once. She had but little rest this evening.

" Wednesday the 24th, she sat up as usual, and spent most part of the morning in prayer. After dinner she went to bed again ; and the little she could say was seasoned with salt, administering grace to the hearers.

" Thursday the 25th, she came down for the last time ; but, by the advice of the doctor, she went to bed, and her affliction became very heavy, yet she continued instant in prayer and praise to God. Often saying, " All I have and am, I will give to thee, my God ! Make me live every moment in the Spirit. Dear Jesus, take me for thy bride, and walk in me every moment ! Oh, how I long to be with thee in heaven !" She had a very restless night.

"Friday the 26th, she was desired to see if there was any person that she would have sent to : she answered. No, except to——; "who was immediately written to. At five o'clock in the evening, she began to be so ill that we thought her departure was at hand. At seven o'clock she said, " I think I have the pains of death upon me ; but what a blessing it is I am going to Jesus ! For I am sure he is mine and I am his." As she was able, she repeated these words : " I am sure he is mine, and I am his, " at least twenty times. At nine o'clock, she was easier, and had a comfortable night.

" She was much better in the morning, and continued so all the day. Her soul seemed very much engaged with God. In the afternoon, I asked her the state of her mind : her answer was, " Quite happy in the love of God."

" About half past twelve o'clock on Sunday morning, a friend and I joined in prayer with her. When we had concluded, she sat up in bed, and prayed with such exertion of voice as astonished us. She prayed most earnestly that God would revive his work in Macclesfield. The preachers and leaders seemed much impressed upon her mind. She was uncommonly drawn out in prayer for them.

" Sunday the 28th, she was a little better, and was desirous of getting up, and did, whilst the bed was made; but wished to lie down again immediately. After dinner she was worse, and complained of a pain in her breast. I asked her if I might send for a doctor, she said, I might, but added " He has done all he can : let us both be perfectly resigned to the will of God." In the evening she was very restless, with a degree of delirium.

" About three o'clock on Monday morning, she began to ascribe glory to the ever blessed Trinity ; and continued, saying, " Glory be to the Father, glory be to the Son, and glory to the Holy Ghost." for a considerable time. Afterwards she altered much for death. About seven o'clock, the doctor, with those about her, thought she was just gone, but, to our great surprise, she continued in this state till between ten and eleven o'clock in the forenoon. She then lifted herself up, and looked about her, and spoke just to be heard, and was very sensible: she seemed perfectly composed, but her strength nearly gone. About three o'clock she looked at a friend, and said, " I am going to die;" and added, " Glory be to God and the Lamb for ever," so loud as to be heard in any part of the house, till she was quite exhausted. A-

bout

bout six o'clock I said, "Nanny, how are you?" With a faint voice, she said, "I am very ill." I replied, "You are, but I trust your soul is perfectly happy." Yes it is, but I cannot so fully rejoice because of the weight of my affliction." I said, "Well, the Lord does not require it, or he would give strenght" "Yes," she said, "He would. Glory be to God and the Lamb for ever!" These were her last words. Soon afterwards the spirit left this vale of misery. So died our dear and much valued friend, Ann Cutler.

The above are the particulars of her life during the time she was with us, and an account of her sickness and death, as far as I am able to recollect. I am yours, &c.

"A. H."

ELIZABETH DICKINSON's TRANCES.

First Trance.

HER father informed me, that on Monday August 27, 1792, he had been at Ripley fair, and when he came home, he asked the servant-girl how Betty did, she being ill in the morning when he went from home, and the servant said that she was better, she had been in the room with her a few minutes before he came, and he went immediately into the room where she was, and found her laying upon the bed as if she was dead, and he said he was so struck with the alarming catastrophe, he took her up in his arms, and she was so flexible he could not hold her, and he let her lie down, and said it was the mighty power of God, she should lie until he wrought a change, and she laid in that position from one o'clock in the afternoon, until ten o'clock at night, and during that time he could neither find breath nor pulse.

The first time I saw her, it was at Pannal, the 22d of Sept. and she related her first trance, in the manner and form following: I laid me down upon the bed, and our servant-girl came to me and asked me how I did? and I told her I felt no pain,
and

and I fell into a trance. How I came to heaven I do not know, but when I came there I had a conductor with me like a beautiful woman, dressed in white, who conducted me to our Saviour, he came to meet me with a scripture in his hand, and a crown upon his head, and I saw the print of the nails in his hands and in his feet, and where the spear had gone into his side, and she said our Saviour conducted me through heaven, through the angels, they appeared to me as if they were in ranks like soldiers in ranks, and they all sung in melody beyond expression, and repeated hallelujah, and our Saviour conducted me as if it might seem the space of four hundred yards, and there I saw the devil in hell, his head appeared as large as four of our heads put together, and his eyes appeared in proportion to that size, and his mouth appeared as if he might swallow four men at once, and fire and smoke issued out of his mouth, and he did nothing but take the name of God in vain, and each of his feet appeared as if they might cover half a yard of square ground, the one was a clubbed foot and the other a cloven one, and his tail appeared, if he had been upon this earth, as if it might reach to heaven; and she said she saw four persons in hell that she knew in this world before they died, three young persons and one old person; and she said she thought the shrieks of the damned was so loud in hell, they might here them upon this earth, and she said our Saviour conducted me back again through heaven, and I saw my mother in heaven that had been dead five years, she came, but our Saviour would not permit her to speak to me, nor me to her, and our Saviour bid me to declare what I had seen and heard, and I said I had not power, neither would people believe me, and our Saviour said some would believe and some would not, but he would give me power in three days to declare: and he said my dear child, all shall be well with thee, and I came out of my trance, and I was three days and had not power to declare, and I lived upon nothing but water for three days, only to oblige my father, I once put a morsel of bread into my mouth, for I had bread to eat they knew not of.

I write the trances in her own words.

Read this over and over with great attention, and without prejudice, for where are her greatest enemies that can lay aught to her charge?

Dear favour'd child, thy time is gone
 In the flower of thy age,
 Thou faithful was to God and man,
 Thy message to discharge.

SECOND TRANCE.

RICHARD CALVERLEY, an intimate acquaintance of mine, and a man of good reputation, informed me, he was a spectator of that accident, and on Friday the 28th of September, 1792, she was taken ill in body previous to that alarming circumstance, about ten o'clock in the forenoon, she ceased to breath all at once, and they could feel neither breath nor pulse, during the space of four hours, and about two o'clock in the afternoon she fetched a sight, gave a deep groan, and opened her eyes. She told me herself the first she met with after she fell into this trance, was the devil, he appeared to her as an angel of light, but his feet were black, he asked her where she was going, she told him to heaven; he said what to do there? she told him God had given her a blessing before that time of the day; the devil said unto her, if she would worship him, all the kingdom should be her's; she said unto him it was not his to give, but she said unto him get thee hence satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve: the devil then appeared to her as he did the first time, and left her, and the same angel came to her that came the first time, and conducted her on a path as white as snow or wool, and soft as dawn, until they came to heaven; and our Saviour came to meet her as he did the first time, and conducted her before the throne of God, who appeared to her with a crown of glory upon his head, and clothed with a vestare like gold; which opened, and a star appeared upon his right breast, and she fell down upon her knees and asked forgiveness, if she had done amiss in declaring his command; and our Saviour said she had been a faithful servant, God was glorified in her; and she stood up, and our Saviour shewed her what was laid up for her in heaven; and she saw a white robe and a crown of gold, and a golden girdle; the girdle she said our Saviour told her she was to have more than the other angels, because she had been faithful in declaring God's command upon the earth.

She said she had a desire to stay in Heaven, and the angels came round about her and said, let her stay; but our Saviour said unto them, my brethren, it is my will she shall go once more upon the face of the earth; the angels then said, let her go, for she shall be glorified in Heaven and upon the face of the earth; she said our Saviour then opened a door like gold, and there she saw little infants with crowns of gold upon their heads, and they all sung with voices exactly a like; her mother came to her and spoke with her; three children came to her that she knew before they died, and sent a message by her to their mother; she then said, she had a desire to know which of her relations were the greatest sinners; and our Saviour said unto her, I know my dear child what is in me is in thee, that thou mayest warn them when thou goest again to the earth; and a door opened in Heaven, and there appeared a golden stand, and our Saviour took a book, and laid upon it, and the book was wrote in letters of gold; and she said, she looked into it, but could not read it; and she said, O Lord! I cannot read, except thou give me power; Jesus then stretched his right hand over her, and she then could read, and saw the names of her relations and their sins recorded, and many more that were living upon the earth; but, not seeing her own sins, she asked where the sins she had committed were, and our Saviour said they were all blotted out to be remembered no more; God then spake to her and said, tell the world my spirit shall not always strive with man; I give them food and raiment, and they serve the devil; and when they fall into sickness or distress, they call upon me, and I deliver them, and many of them turn to their old works again; and she said she had much conversation with our Saviour, that she had not power to declare it. He said, my dear child, thou must tell these things to the inhabitants of the earth, the day of judgment is nearer than they expect, and if they do not repent and believe the gospel, God will cut them off in their sins; and he said it shall be the last message I will send by thee.

LETTER

From J. Fletcher to J——s I——d, Esq.

My very dear Friend,

July, 1776.

YOUR absence made me postpone thanking you for all the love and kindness you shewed me when, at Bristol. And to lay

me under still greater obligations, you have sent me an hamper full of wine and broad cloth ; as if it was not enough to adorn and cover the outside : but you must also warm and nourish the inside of the body. To this you have added a kind but melancholy letter from Dover—melancholy, I say, as well as kind—by the account of the worldliness of our poor Protestant brethren abroad, and the little hopes you have of seeing your daughter again. My reason for not answering immediately was the hope of sending by some friends, going to Bristol, And, now, I have the opportunity of telling you, without further delay, that you should have a little mercy upon your friends in not loading them with such burdens of beneficence. How would you like to be loaded with kindnesses you could not return ? Were it not for a little of that grace which makes us not only willing, but happy to be nothing ; to be obliged and dependent, your present would make me quite miserable : But the mountains of divine mercy, which press down my soul, have enured me to bear the hills of brotherly kindness.—I submit to be clothed and nourished by you, as your servant, without having the happiness of serving you.—to yield to this, is as hard in friendship, as submit to be saved by free grace ; without one scrap of our own righteousness ! However, we are allowed both in religion and friendship, to ease ourselves by thanks and prayers ; till we have an opportunity of doing it by actions. I thank you then, my dear friend, and pray to God that you may receive his benefits, as I do yours. Your broad cloth can lap me round two or three times ; but the mantle of divine love ; the precious fine robe of Jesus' righteousness can cover your soul a thousand times. The cloth, fine and good as it is, will not keep out a hard shower ; but that garment of salvation will keep out even a shower of fire and brimstone.—Your cloth will wear out ; but that fine cloth, the righteousness of the saints, will appear with a finer lustre, the more it is worn. The moth may fret your present, or the taylor spoil it in cutting ; but the present which Jesus hath made you is out of the reach of the spoiler, and ready for present wear. Nor is there any fear of cutting it out wrong, for it is seamless, wove from the top throughout with the white unbroken warp of thirty-three years perfect obedience, and the red woof of his agony and suffering even unto death. Now, my dear friend, let me beseech you to accept of this heavenly present, as I accept of your earthly one. I did not send you one farthing to purchase it : it came unsought, unasked, unexpected as the seed of the woman ; and it

came just as I was sending the the tailor to buy me some cloth for a coat. Immediately I stopped him, and when you next see me, it will be in the present. Now let Jesus see you in his, walk in white, adorn his gospel, while he beautifies you with the garment of salvation. Accept it freely, wear no more the old rusty coat of nature and self-righteousness; send no more to have it patched, make your boast of an unbought suit, and love to wear the livery of Jesus. You will then love to do his work, it will be your meat and drink to do it. And that you may be vigorous in doing it, as I shall take a little of the wine for my stomach's sake, take you a good deal of the wine of the kingdom for your soul's sake. Every promise of the gospel is a bottle, a cask that has a spring within, and can never be drawn out. But draw the cork of unbelief and drink abundantly, O beloved! nor be afraid of intoxication, and if an inflammation follows, it will be only that of love. I beg you will be more free with the heavenly vine than I have been with that of the earthly one you have sent me. I have not tasted it yet. But whose fault is it? Not yours, certainly, but mine. If you do not drink daily spiritual health and vigour out of the cup of salvation, whose fault is it? Not Jesus, but yours'. As he gives you his righteousness to cover your nakedness; and the consolations of his spirit to cheer and invigorate your soul, accept and use; wear, drink, and live to God. That you may heartily and constantly do this is my sincere prayer for you and yours: especially your poor daughter (who was at this time in a deep consumption) whom, I trust you have resigned into the hands of him, to whom she is nearer than to you. The wise disposer of all things knows what is best for her. The hairs of her head, much more the days of her life, are all numbered. The Lord often destroys the body, that the soul may be saved. And if this is the case here, as we may reasonably hope, you will not say unto the Lord, What dost thou? But say with the father who lost two sons in one day, It is the Lord, let him do whatsoever he pleaseth, 1 Sam. iii. 18. Or with him who lost ten children at one stroke. The Lord gave, and the Lord taketh away, blessed be the name of the Lord, Job i. 21.

Adieu,

JOHN FLETCHER.

